

This house, built for Cornelis Pietersen, a pilot, and brother of Gillis Pietersen, was, evidently, one of the most substantial houses on the block. Its garden ran back to "the plain of the Fort." At the period of the Plan, it was owned and occupied by the great Huguenot merchant, Jacques Cousseau.

The narrow streets of the Dutch town must have presented a great contrast in his eyes to the spacious beauty of his native city of La Rochelle. But Cousseau, having determined to make his fortune in New Amsterdam, lost no time in identifying himself with his adopted

home. He left La Rochelle in 1657, and, after a short stay in Holland, embarked with his wife, Madeleine du Tulliere, on the "Gilded Beaver," May 17, 1658. On the same ship, came a fellow countryman, Simon Bouché, whose passage-money Cousseau paid; and also Jan Gerritsen, from Buytenhuisen, the baker.—MSS. list of Emigrants to New Netherland, compiled by James Riker. Within a few days after their arrival, on July 18, 1658, the baker and the merchant (who always signed himself simply "Cousseau," as though he had been noble) appeared together in court, and took the burgher's oath.—*Rec. N. Am.*, VII: 190. On August 2d, Cousseau bought this land from the widow of Cors Pietersen, and her second husband, Frederick Lubbertsen.—*Liber Deeds*, A: 169.

Unquestionably, Cousseau was a man who could command capital. He soon joined Cornelis Steenwyck as a ship-owner and trader (*Cal. Hist. MSS., Dutch*, 262; *General Entries*, I: 86, 133), dealing largely with La Rochelle and with the West Indies. In 1663, and again in 1665, he was elected schepen.—*Rec. N. Am.*, IV: 197; V: 184. He was one of the signers of the articles of capitulation, in 1664.—*M. C. C.*, II: 52.

An incident in the records gives an insight into the character of the man. In 1661, he summoned a Frenchwoman, Jemima Moreau, to court, for having slandered him, and demanded "that she shall fall on her knees and ask forgiveness of God, Justice and him." When asked "what induced her to insult Jacques Cosseau," she entered into a voluble explanation, which explained nothing. She declared "that he is a Frenchman and that he presumes too much," and further, that she was not responsible for the mob that collected about his door, "as they spoke French to one another everybody stopped." The publicity and clamour evidently annoyed Cousseau extremely. He coldly answered "that he has but one declaration, that he has been slandered." Jemima was condemned to pay the costs of the suit and 25 guilders fine. Cousseau replied that "he does not require from her the costs he incurred, but gave them to the poor of this City."—*Rec. N. Am.*, III: 290-1; IV: 18-20.

Jacques Cousseau bought land at Harlem, and lived there, but for a short time only. By 1665, he and his wife "had been church members" there, but had gone back to town.—Riker's *Hist. of Harlem*, 246. In February, 1680, he took for his second wife Annetje Vincent, widow of his friend, Simon Fell.—*Marriages in Ref. Dutch Ch.*, 46. By December 7, 1682, he had died.

In 1679, Domine Wilhelmus van Nieuwenhuysen (who had married a half-sister of Cornelis Steenwyck) lived in this house.[¹] Here, on Thursday, October 9, 1679, assembled the four Dutch Ministers, Schaats, Van Nieuwenhuysen, Van Zuuren, and Van Gaasbeeck, authorised and required by Governor Andros to meet as a Classis to examine Domine Petrus Tesschenmacker, and "to advance him, if he were found qualified, to the ministry," so that he might accept the call to the congregation of the South River. The candidate passed the examination so "as to command the approbation of all the members. He was then ordained by Domine van Nieuwenhuysen by the laying on of hands."

This was the first and last ordination in the province of New York. All candidates for ordination had, thereafter, to make the journey to Europe. The Classis of Amsterdam wrote: "your Reverences have acted legally, wisely and well in that matter," and "gratefully acknowledge that the same has been communicated to us . . . with so well cut a quill," but it was not repeated. The Anglican Church often urged the establishment of an American Episcopate, yet, even at the time of the Revolution, the popular cry was "No bishops!"

For a detailed account of this interesting event, see *Ecclesiastical Records*, I: 724-740. Site: No. 23 Pearl Street.